SHREE VALLABHSURI SMARAK NIDHI
(Registered under Bombay Public Trust Act)

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With hearty blessings from

Acharya Shri Vijayasamudrasuri Maharaj
Agamprabhakar Muni Shri Punyavijayaji Maharaj

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LORD MAHAVIRA
AND
HIS TEACHINGS

Published By

SHREE VALLABHSURI SMARAK NIDHI

Godiji Jaina Upashraya Pydhonie Bombay 3

DEDICATED

To

the Late Gulabchandji Daddha
the founder of
Shri Jain Swetamber Conference
and a devout disciple of the Late
Acharyapravar Vijayavallabhsuriswarji
Maharaj for the sterling services
rendered for the uplift betterment and
unity amongst Jains as well as for
better understanding of Jain religion

= I Wish =

There are two main schools of thought about the Indian Philosophy – Vaidic and Shramana

The former has an outerlook (Exoteric) while the latter has the innerlook (Esoteric) as its prime There seems two flows of Shramana – Jain and Buddha but the fundamental is Jainism History tells us that even Lord Buddha himself accomplished realisation through the disciples of Lord Parshwanath Jainism means the realisation of nature and law of action

This booklet contains eight essays by different scholars on this particular subject

There are many pecularities of Jainism but the main are two Nonviolence in action and relativity in thinking It is essential to study Jainism in order to learn how the light of non violence and new outlook of life entered the Indian culture Just a slight glimpse of that may be extended by this booklet is all I Wish

Muni Chandraprabhsagar
(Chitrabhanu)

Naminath Jain Upashraya
Bombay 3 Dated 10 10 61

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INTRODUCTION

LORD MAHAVIRA AND HIS TEACHINGS is a compendium of eight essays on different facets of Jainism. They have been published either in journals or books but are collated together here. Dr A N Upadhye, Dr S B Deo, Shri Dalsukhbhai Malvania, Prof Prithvi Raj Jain, Shri C S Mallinath, Prof A Chakravarti, Prof Kr De Karnataki and the late Shri B P Wadia are acknowledged scholars specialized in different branches of study. The essays written by them would therefore prove absorbing not only to students of Jainism but other religions also. On behalf of the Nidhi we convey our sincere thanks to them.

The services rendered by the great Acharyapravar Late Shri Vijayavallabhsuriswarji Maharaj in the field of religion, education and literature have created a special niche in the hearts of all persons who came even in remote contact with him. We have therefore decided to include here an appreciation entitled A Dedicated Soul which gives a rare glimpse of the unsurpassing popularity of this great inspiring personality.

Shree Vallabhsuri Smarak Nidhi started in V S 201_ owes its inspiration to the members of Shri Atmanand Jaina Sabha. This resulted in initiating a scheme of publication of booklets for better understanding of Jainism. The Revered Acharya Shri Vijayasamudrasuriswarji Maharaj and the well known orientalist and erudite scholar Revered Agamaprabhakar Shri Punyavijayaji Maharaj have always offered valuable guidance and cooperation in furthering the cause of the Nidhi. To both of them we bow in reverence

The beehive behind this commendable move was the erstwhile late Shri Mohanlal Dipchand Choksi an ardent social worker and author of many thought provoking books articles and stories whose centralizing theme is Jainism His dynamic personality is missed by number of his friends and admirers To Nidhi he was an institution and his loss is irreparable The activities of the Nidhi suffered a setback as a result of his untimely death

The Nidhi welcomes and publishes essays and articles on Jainism but it should not be assumed that the Nidhi associates itself entirely with the views expressed therein We invite suggestions to give fillip to our publication activities

The utility of such a publication will be fully realized if some of the broadbased principles of Jainism–truth non-violence and universal brotherhood–panacea of all ills are translated into reality

We feel happy in having a small foreword I WISH by Pujyapad Shri Chandraprabhsagar Maharaj popularly known as Chitrabhanu This is symbolic of his feelings of appreciation for the activities of the Nidhi This is not the beginning but the continuation and forruner of full cooperation in our activities

We thank our numerous donors and well-wishers for helping and furthering the cause which the Great Acharya espoused so dearly

Godiji Jaina Upashraya	**Jagjivandas Shivlal Shah**
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V S 2018	Shree Vallabhsuri Smarak Nidhi

A DEDICATED SOUL

Shri K D KORA

The wise dictum that 'The greatest saint is not the man who does extra-ordinary things but does ordinary things extra-ordinarily' has been realized in the life of Acharya Shri Vijayavallabhasuri whose services to the cause of education and Jainism has but few parallels in our history

Uplift through education was the central message of the life of this illustrious saint whose searching intelligence and ardent nature urged him to find out the panacea for the younger generation to keep off from the stifling atmosphere which would overpower them any day Gifted with prophetic vision he foresaw the shape of things to come at a time when education was regarded as a taboo and *foreign travel led to excommunication* These views were labelled ideological by some and retrograde flounderings by others especially when he propounded the gospel of education This concept was not the rebellion of a solitary soul but the outcome of a social conflict and a future vision of the society This was a drop in the sea of mankind but the people felt in it the roar of the sea and its heave and swell were realized many years later as we do visualize now very clearly

Acharya Shri Vijayavallabhasuri who hailed from Baroda became the disciple of Srimad Vijayanandsuri popularly known as Atmaramji and since then Acharyashri led the disciplined life of a Jaina *sadhu* with an outlook which was in tune with the spirit and demand of

our age as well as in conformity with the established canons of Jaina monastic Jurisprudence

ATMARAMJI—THE GURU

Atmaramji was an ardent student of Jainism in all its myriad manifestations and implications The education and training which he imparted to the young Vallabha vijayaji stood the latter in good stead when he was called upon to interpret and explain the tenets of Jainism So great was the popularity of Atmaramji that he was invited to the World Faiths Conference in the United States to represent Jainism He deputised Shri Virchand Gandhi the famous scholar of Jainism who persuasively pro pounded the ethical code of Jainism which is based on non violence truthfulness non possession and penance ideas very much similar to the Gandhian concept of a happy society The success of Shri Virchand Gandhi was mainly due to the briefing he had from Atmaramji and Vallabhavijayaji

TO THE SHELTER OF GOD

An unusual incident occured in the early life of Acharya Shri Vijayavallabha uri Seeing his mother on death bed he asked her anxiously To whose shelter are you leaving me? I leave you to the shelter of the Lord was his mother s apt reply His shelter is the best shelter the rest is all illusion she added These words touchingly told sowed the seeds of religious faith that was to blossom forth in later years At the age of sixteen he renounced worldly life at Radhanpur in V S 1943 This dedicated soul started his austere life with the seriousness which foreshadowed a great religious life He strove to realise the ideal of his Guru which expressed itself for the betterment of the society and removal of illiteracy He started launching new educational institutions and the help of many social reformers readily overflowed

OPTHODOXY DISTUPBFD

Acharya Shri Vijayavallabhasuri travelled widely all over the country and this urged him to concentrate his work on the projects which helped the masses to live a healthier and better life by the removal of social and religious evils and spread of the spirit of religious toleration But how could a Jaina *Sadhu* devoted to study and spread of religion undertake social projects—was the parrot like echo from the dovecotes of the orthodoxy It became his unfortunate lot to be the most misunderstood individual inspite of his loftier ideals This trend of thought attracted the attention of the peopl of all faiths in the country Undaunted and unperturbed he strove to build up more institutions societies and educational organiza tions which helped to alleviate the burden of the masses and uplift the society in all respects

His religious discourses carried always a message of enlightening the public with the gospel of swadeshi non violence and education His popularity in the Punjab grew proverbial which earned for him the title of Punjab Kesari Time s winged chariot moved on for nearly a score of years during which p riod he moved in many towns and cities Intuition resulted in craving for *darshan* of Adishvara at Shatrunjaya and moving scenes greeted his departure from the Punjab where it is said that his gesture or voice would touch even the birds and animals He left some of his disciples to pacify the agonised feelings of the people which comprised persons of different faiths An untoward incident occurred which hastened his return before the scheduled date Time factor and distance he had to cross placed him in a difficult predicament How ever a determined will love for his Guru and faith in his followers helped him to cover a difficult terrain of 450 miles in fifteen days under the scorching heat To move

barefooted and bareheaded was an impossibility however a Jaina *Sadhu* is not free to act and behave as he pleases He has to abide by rigid rules He reached in time inspite of all privations

JUSTIFY FURTHER STAY

But he started back again on the tour of Gujarat and Saurashtra After travelling extensively in Gujarat he reached Bombay at the pressing invitation of the Jaina *Samgha* in 1914 A D During his stay he delivered religious discourses in different parts of the City and then prepared himself to leave for the Punjab where his followers consisted of all sections of the society His popularity knew no barriers of caste and creed But the followers insisted that he should stay further in Bombay He requested the Jaina *Samgha* to justify his further stay Several constru tive suggestions were put forward but he was full with the ideas of his *Guru* who always thought of the uplift of people through education

Acharyashri laid a great stress on the desirability of founding a central educational institution in Bombay to meet the growing needs of a community which though foremost in trade and industry was backward in educa tional and profes ional fields The idea was welcomed by the rich and the educated section of the Jainas They offered their full cooperation and the untiring efforts of an enthusiastic band of workers resulted in giving a definite shape to the thoughtful idea of Acharyashri

Thus Shri Mahavira Jaina Vidyalaya took shape in Bombay in 1915 A D Hundreds of students have enlivened their lives by the yeomen services rendered by this institution Even if Acharyashri had done nothing in the field of education except the foundation of Shri Mahavira Jaina Vidyalaya his name would have been a historic milestone

for posterity as an outstanding pioneer of education amongst the Jainas This institution started in a very humble and noble way has now attracted the appreciative attention of the people of other faiths also This move was a forerunner to starting a chain of many other social cultural religious and educational institutions in Cujarat Rajasthan the Punjab and many other parts of undivided India. This was due to the great efforts of Acharyashri This serves as a valuable landmark in the cultural history of India

Inspite of his multifarious activities literature did not escape his attention His poems inspired by original ideas are rich in meaning and deep with thought He was well versed in astrology and mathematics Rich repositories of old manuscripts rare coins and other antiquities providing links with the ancient history always absorbed his mind He believed that many problems confronting loose links of Indian History and Culture would remain unsolved in the absence of a systematic research of Jaina Literature This erudite savant was therefore anxious to start a research institute to bring to light the valuable storehouses of knowledge now literally trapped in the ancient repositories and to marshall the existing data in the framework of modern research Such efforts he stated would result in fertilizing the barren field of Jaina research and bring to the forefront the message propounded by Lord Mahavira.

A SILENT PATRIOT

Acharyashri Vijayvallabhsuri was a patriot without ostensible fanfare He wore khaddar and was an ardent advocate of propagation of Hindi as national language *Swadeshism* found an echo in his speeches His illuminating address at a vast cosmopolitan gathering held months before his death during the prohibition

Bombay provided a pointer to his growing popularity amongst all sections of the people Lucidity and effective presentation of the ideal of prohibition prompted many persons not only to give up wine but forego all intoxicants

His speeches were always a rip-roaring success whether the occasion was an open air meetings or cloistered halls for religious discourses He was ready witted and always open to answer all questions Persons of all faiths used to call on him hear his talks and invite him to address meetings He solved the difficulties and problems confronting individuals and institutions He was fearless and outspoken in his views Behind this disciplined outlook he was tender and soft to the distressed and unhappy It did not matter to which strata of society his callers belonged Direct contact helped him to know the pulse of the society During his stay in Gujarat he took active part in the Conference of Jaina *Sadhus* at Ahmedabad and gave an exemplary lead to establish unity and purity amongst the priestly class He disliked theories doctrines dogmas and principles based on wrong notions and misguided aptitudes His views were revolutionary to a great extent This created misunderstandings which were based on narrow outlook He never liked to slacken the rules and regulations governing the austere life of a person who has renounced this worldly life He was against all unnecessary expenses either in religious or marriage ceremonies He was against some of the deep rooted evils which corroded the sinews of society He had an abhorrence for the custom of marriage dowry

THE SCHEME FOR THE MIDDLE CLASS

His last visit to Bombay proved memorable During his journey on foot through villages towns and cities of the Punjab Madhya Bharat Gujarat and Saurashtra he was deeply moved by the hard stricken lot of the middle

and the lower strata of the society He was preoccupied during the last months of his life in finding a solution of this unhappy state of affairs The problem of plenty and poverty was uppermost in his mind He urged generous minded persons to contribute large sums for the welfare and betterment of the aggrieved people Response was not encouraging but he was not disheartened A target for collecting a token fund was fixed and he decided to forgo milk if the target was not reached within some days This decision gingered up all activities Men women and children of all ranks and ages moved ceaselessly to collect funds Acharya Shri Vijayavallabhasuri helped the campaign by delivering speeches in different wards of the city Sincere and unified efforts created a magic influence of unloosening the purse strings and the target amount was collected ahead of the scheduled hour! This has been a unique incident from which the posterity and pessimistic workers will derive a great lesson of zeal and will It provided a pointer to the immense potentialities of this great stage

UNITY OF ALL FAITHS

During the unsettled period in the undivided Punjab officers and their families of all faiths held him in high respect Wives of many military officers attended his lecture meetings and approached him for their removing their doubts and solving their problems His approach to all problems was based on eclectic comprehensive and universal outlook which was a key to his popularity among t people of all sects and faiths

In latter stage of his life he took keen interest in fostering unity amongst all sects of Jainas He stood for the removal of man made divisions and sub divisions To succeed in his erstwhile mission he had started spade work years before All his discourses touched one focal point—

unity amongst all sections of the society He believed in religious toleration He translated abstract concept of humanism freedom of life and religion into rational and practical service of social progress

DO NOT BE INDOLENT O GAUTAMA

In Acharya s life one found a puissant flow of spiritual practicability Decisiveness resultant of natural power and vision was a motivating force of his outlook on life and society He accepted Jainism as a rule of inner existence and inspiration for humanitarian activities Do not be indolent O Gautama even for a moment —this deathless message of Lord Mahavira found a touching echo in the daily life of Acharya Shri Vijayavallabhsuri He served humanity and religion in its struggle for lasting peace friendship and unity not only amongst the people of his own faith but also amongst the general mass of humanity He lived and died for the welfare of mankind He worked ceaselessly for a better ordered society more just and freer mass of humanity His death on the night of 22nd September 1954 at the age of eighty four cast a serious gloom in the vast ocean of mankind Nature also felt the void which was illustrated in the form of [illegible]
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MAHAVIRA AND HIS PHILOSOPHY OF LIFE

[We publ sh here th s lecture on MAHAVIRA AND H S PH LOSOPHY OF LIFE del ered by Shri A N Upadhye M.A. D Litt head of the department of Ardhamagadhi in Rajaram College Kolhapur on the occasion of Mahavira Jayanti on 23 d April 1956 Sh i N A Nikam M A of he Maharaja s College Mysore presided The meeting was sponsored jointly by the Indian Instit te of culture and the Jain Mission Socie y Bangalore]

THE quest for the Hi,her on an intellectual or meta physical plane has been all alon in India the privil ge or province of some outstanding indivi dual or indivi luals while the ma s of the population generally steeped in ignorance and povert was devoted to crude deification and ancestor worship The power of a religious leader lay in his ability to win over to his creed the people aroun l him In In lia there have been two types of religious lead r the Pri st and the Ascetic

The priest was a champion of ritualism He vigoro usly claimed that the welfare and indeed the very existence of the world including even the gods depended upon the maintenance of their systems of sacrifice which grew to immense size and complexity The cults popularised by him were polytheistic the deities were very often forces of nature and man was put at their utter mercy the priest along being capable of saving him by seeking the favour of the deities through sacrificial rites This is the line of thought of the Vedic religion and its custodians It came into India from outsid from the North West And thanks to the me meric power exerte l by elaborate ritual it

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The priest was a champion of ritualism He vigoro usly claimed that the welfare and in leed the very existence of the world including even the gods depended upon the maintenance of their systems of sacrifice which grew to immense size and complexity The cults popularised by him were polytheistic the deities were very often forces of nature and man was put at their utter mercy the priest along being capable of saving him by seeking the favour of the deities through sacrificial rites This is the line of thought of the Vedic religion and its custodians It came into India from outside from the North West And thanks to the mesmeric power exerte l by elaborate ritual it

gradually spread towards the East and the South catching handfuls of followers here and there

As distinguished from this in the East along the fertile banks of the Ganges and the Jumna there flourished in India a succession of ascetic Teachers who hailing from rich families had enough leisure for high thinking and religious meditation For them the spirit in man and also in all animate beings was the focus of religious meditation as well as an object of investigation in relation to all that is inanimate in the universe This brought them face to face with the problem of life here and elsewhere since both spirit and matter were real for them—real and therefore essentially eternal though passing through the flux of change Life here and hereafter was the result of the beginningless connection between spirit and matter which was the source of all the misery in this world and the aim of religion was to separate matter from spirit so that the latter might achieve a state of liberation in which it would exist in a plenitude of purity bliss and knowledge Man is his own master his thoughts words and acts have made him and continue to make him what he is it is in his hands to make or mar his present or future the great Teachers of the past are his ideals to inspire him along the path of religion and he has to struggle with hope on the well trodden path of spiritual progress following a code of moral and ascetic discipline till he reaches the goal of spiritual Emancipation or perfection

Thus it will be seen that here in the Eastern stream of religious thought there is no place either for a Diety who shapes the universe and meddles in its matters or for a priest invested with mysterious powers to propitiate Him This line of thought is well represented by Jaina

Tirthankaras like Neminatha Parsva and Mahavira by Ajivika Teachers like Goshala by Samkhya philosophers like Kapila and promulgators of Buddhism like Buddha

With the political freedom of our land there is great enthusiasm all over the country particularly patent and eloquent among the educated classes who have started revaluing the ancient Indian heritage in a new perspective It is in the fitness of things that great personalities like Mahavira and Buddha are remembered with reverence in this context I have often wondered how these great Teachers whose preachings have such an abiding human appeal could have been somewhat neglected for some time in the very land which they enriched and elevated in its moral stature It is however a happy augury that their greatness is being appreciated to-day all the more As usual it is an irony with us that Western scholarship has to make us aware of the greatness of our men and matters Very valuable work in the fields of Jaina and Buddhist literatures was done by Western savants and to-day we are in a position to appreciate the greatness of Mahavira and Buddha better than we could do in earlier days

As a sign of the new spirit the 2500th Parinirvana Day of Buddha is being celebrated this year besides the Jayanti days of Mahavira and Buddha are celebrated all over the country every year now To day happens to be the Mahavira Jayanti day And it is but natural that I should address you in detail on the personality of and principles preached by Mahavira

Mahavira was a contemporary of Buddha and he stands as the 24th Tirthankara whose preachings fully breathe the spirit of what I have called the Eastern stream

of thought in India All that Mahavira and his predecessors have preached goes under the name of Jainism to day but that should not come in the way of our appreciating and putting into practice the great principles preached by Mahavira which stand to-day embedded and elaborately interpreted in Jaina literature in different languages

Those of you who have visited Bihar can testify to the fertility of that part of India but more than that in the history of Indian thought and culture Bihar has played an important role The great champions of Atma philosophy like Buddha Janaka and Mahavira hail from this part It is Mithila in Bihar that has made substantial contributions to Mimamsa Nyaya and Vaisesika systems Some 2500 years ago Vaishali (modern Basarh some 30 miles to the north of Patna) was a prosperous capital A suburb of it was called Kundapura or Kshatriyakunda and here in the palace of King Sidhartha of his queen Trishala or Priyakarini Mahavira was born to emphasise his various outstanding traits he was also known as Jnata putra Vaisaliya Vardhamana Sanmati etc His mother belonged to the family of Chetaka the mighty Licchavi ruler of Videha at whose call Licchavis and Mallas co-operated both for defence and offence Tradition is not unanimous about his marriage according to the one he was a celibate throughout while according to another he married Yashoda and had a daughter called Priyadarshana As a prince having excellent connections with ruling dynasties of his times it was expected of him to rule with authority and enjoy the pleasures of a prosperous carrier after his father But that was not to be Just at the age of 30 Mahavira decided like a hero to relinquish the comforts of a princely life and undertook the life of an ascetic with a view to attain spiritual happiness and thus

place before the world the correct values of life and an example of his having solved its problems in a successful manner Attachment and possessive instincts have been the greatest obstacles in the attainment of spiritual peace and purification and he gave them up in an ideal manner Physical comforts are not an end in themselves and Mahavira became a Nirgrantha and went about practising severe penances even *without any clothes on his body* We have graphic description of his hardships given in detail in the Acharanga etc people abused him boys pelted him with stones and thus he was subjected to many *calamities in the Eastern part of Bengal After twelve* years of rigorous penances Mahavira had a triumph over physical weaknesses and limitations and he attained pure and perfect knowledge which transcended the limits of *space and time he became a Kevalin a Sarvajna Shrenika* Bimbisara was his contemporary and was ruling at Rajagrha Mahavira delivered his first sermon on the hill Vipulakala in the vicinity of Rajagrha For full thirty years he visited different parts of the country and it was his Vihara or religious tour as well as that of Buddha that gave Magadhan territory the name of Bihar Mahavira s parents belonged to the school of Parshva during his Vihara Mahavira explained to his society various problems of life and their solutions He laid maximum stress on the sanctity and dignity of the spirit and his preachings were meant for one and all who conformed to the religious discipline outlined by him The organisation of his followers including princes as well as poor peasant conformed to the fourfold pattern consisting of Monks Nuns Householders and House ladies this nomenclature continues in Jainism even to this day The influence of the great principles preached by Mahavira is seen in India even outside Jainism He was a Tirthankara who

prepared a ford for the suffering humanity to achieve peace here and bliss elsewhere In view of the all-embracing character of Mahavira s principles Samantabhadra as early as c 2nd century A D called the Tirtha of Mahavira by the name Sarvodaya which terms is so commonly used now a-days after Gandhiji At the age of 72 Mahavira attained Nirvana at Pava in 527 B C and this day is celebrated with lights all over India as the Divali Day

A large amount of literature both ancient and modern is available on the life and activities of Mahavira and many myths miracles and legends have grown about his personality as usual with all religious dignitaries Scientific and historical scrutiny unaffected by sectarian prejudice and religious bias is made difficult by the very nature of the sources from which the information has to be gleaned What I have attempted above is bare outline of Mahavira s biography If it is difficult or beyond the means of historical study to know all about Mahavira in my humble opinion it is more important to understand and put into practice the principles preached by Mahavira than to discuss this detail or that about his personal life

In this connection you will excuse me if I make a little digression or introducing to you some aspects of Vaisali (spelt as Vaishali) the birthplace of Mahavira The town was at its height of prosperity and by its association with Mahavira it became far famed in the religious world of India Teachers from Vaishali preached great principles for the uplift of humanity and lived an austere life of fasts and penances and Mahavira stood out as the most prominent of his contemporaries According to the Mahavastu Buddha sought his first teachers in

Alara and Uddaka at Vaishali and even started his life as a Jain under their teachings After discovering his Middle Path he became more and more honoured at Vaishali receiving even royal reception the city built for him a Kutagara shala a pinnacled rest house in its suburban park known as the Mahavana It is at Vaishali that the Second Buddhist Council was held and it came to be looked upon as a holy spot where differences in the Sangha could be ironed out His celebrated disciple Amrapali was a resident of Vaishali at which place she bequeathed her park to Buddha and the community Vaishali had its political significance too It had a Republican Government and King Chetaka the Lechavi Republican President organized a Federation of Republics comprising Mallakis and 18 Gana rajas of Kashikoshala besides the 9 Licchavi Republics The working of the Vajjian Confederation so vividly described in the Dighanikaya is an unique example of its kind and essentially contributed to the efficiency and solidarity of the Republic Further Vaishali was a commercial capital where seals were issued by three classes of guilds namely Bankers Traders and Artisans When Fa Hien visited India (A D 399 414) it was an important religious political and commercial centre but its fall began in the next three centuries and what Hiuen Tsang (A D 63) saw there was more or less in ruins And to day it is a neglected village

The Indian Republic of to-day has inherited a great deal from the spirit of Vaishali and the Vajjian concord is the pedestal of our democracy apart from the fact that Ahimsa with its corollaries viz Panchasila is the bed rock on which our policies are built By adopting Hindi as the State Language our Central Government is only carrying on the policy of Magadhan Governments which gave more

importance to the language of the masses than to that of the classes The inscriptions of Asoka are all in Prakrit Our Prime Minister Pandit Jawaharlal Nehru who said the other day that he can find time to meet the humblest in the country even in preference to his big officials easily reminds me of Ashoka the Priyadarshin who had a similar dictum Thus it is but natural that Vaishali can no more be neglected Thanks to the vigilant eye of the Central Government patronage of the Bihar Government princely gifts of enlightened industrialists like Shri Shantiprasadji and the active efforts of the Vaishali Sangha with its able workers like Shri J C Mathur Vaishali is rising up again The Bihar Government have started a Post graduate Institute there for Prakrit and Jaina studies and Dr Hiralal Jain is the first worthy Director of this growing Institute We have no doubt that the place will be a great centre of learning

Through the ravages of time and tide and due to political vicissitudes Vaishali fell into ruins and we had nearly forgotten its identity But you will be pleased to hear that Vaishali has not forgotten its worthy sons Among the Jaina and Buddhist relics the most important remnant is a plot of fertile land owned by a local significant family of Simba or Natha Kshatriyas which is never cultivated as far as the family memory goes because for generations it is believed in the family that on that spot Mahavira was born and hence it is too sacred to be cultivated It is a remarkable event in the religious history of India that the memory of Mahavira is so concretely kept at his birthplace by his kinsmen though 2500 years have quietly elapsed

The period in which Mahavira lived was undoubtedly an age of acute intellectual upheaval in the cultural history

of India and among his contemporaries there were such religious teachers as Keshi Kambalin Makkhali Gosala Pakudha Kaccayana Purana Kassapa Sanjaya Belatthiputta and Tathagata Buddha Mahavira inherited a good deal from earlier Tirthankaras He left behind not only a systematic religion and philosophy but also a well knit social order of ascetics and lay followers who earnestly followed and practised what he and his immediate disciples preached

Buddha and Mahavira lived in the same age and moved about in the same area with the same dynasties and rulers in view They stressed the dignity of man as man and preached to the masses in their own language high moral ideals which advanced the individual on the spiritual plane and further contributed to social solidarity To posterity they are the best representatives of the Eastern or Magadhan religion or what is generally called the Shramanic culture the basic literature embodying their utterances has luckily survived to us A comparative study of the early Jain and Buddhist works presents a remarkable similarity and breathes verily the same religious and moral spirit which has not only stood the test of time for the last two thousand years and more but is also serving to day as the master key to the solution of many a human problem Truth and non violence as preached and practised by the Mahatma can be better appreciated against the background of the moral code preached by Mahavira and Buddha The references to the Nirgrantha tenets in the Pali canon are of great value for assessing the relation of Jainism and Buddhism

Apparently there was so much in common between Buddha and Mahavira that early European scholars

mistook them for one individual But to day with the progress of studies they stand before us as two distinct personalities who have left an abiding influence on the history of Indian thought Buddha it has to be noted experimented with many teachers prior to his enlightenment and discovered *the Middle Path* after rejecting much of the religious thought current round about him That was not the case with Mahavira The religion preached by Vrishabha Neminatha and his immediate predecessor Parshva (who flourished just a couple of centuries before Mahavira) was already inherited by him and he presented it for contemporary society Buddha is less compromising with the creeds of his contemporaries because he started with the conviction that he had personally discovered something new for humanity But Mahavira was more accommodating and compromising and quite willing to understand the point of view of others primarily because he was preaching an earlier religion may be for a slightly different order of monks and laymen

It is evident as Jacobi has remarked that both Mahavira and Buddha have made use of the interest and support of their families to propagate their Order Their prevalence over other rivals was certainly due in some degree to their connection with the chief families of the country Buddha had a longer lease of life he lived for full eighty years while Mahavira lived only 72 years The middle path of Buddha struck a note of novelty and inspired so much enthusiasm among his new followers that its influence spread far and wide Mahavira however had to preach both to old and new followers and obviously he must have been guided by a spirit of compromise the question of new recruits was not with him as urgent as it was with Buddha There is evidence further confirmed by close similarity between Jaina and Buddhist monastic

rules that Buddha did try the Nirgrantha way of living for a while, obviously the one preached long before by Parshvanatha. As observed by Jacobi 'Niganthas (Nirgranthas) now better known under the name of Jainas or Arhatas already existed as an important sect at the time when the Buddhist church was being founded. The Pali canon refers to Mahavira as Nigantha Nataputta. Both Mahavira and Buddha thus started their careers with the same capital of Shramanic ideology but differed later on in details and so also their followers with changing times and places. The subsequent history of Jainism and Buddhism the former confining itself primarily to India but still surviving as a living institution and the latter spreading with remarkable zeal practically all over the Eastern hemisphere but losing its bearings in the very land of its birth has its seeds to be sought in their earlier beginnings outlined above. It is absolutely necessary that the doctrines of Buddha and Mahavira be studied in more detail than is done ordinarily by the educated man.

The history of the Jaina Church has many a bright spot here and there. After Mahavira the Church was led by a series of eminent monks and received patronage from kings like Shrenika Bimbisara, Chandragupta Maurya etc. Many religious monks, ruling dynasties, wealthy traders and pious families have contributed to the stability and continuity of the Jaina Church with the result that India can feel proud of the Jaina contributions both to its civilization and culture in matters of art, architecture, literature and moral code.

The preachings of Mahavira are embedded in the canonical texts and they are interpreted by series of

commentaries known as Niryuktis churnis Bhashyas and Tikas Individual topics are discussed in manuals and further illustrated by extensive narrative literatures The doctrines are logically defended by a number of authors in comparison with and contrast to other Indian systems Jaina contributions to Indian literature embrace various subjects and they are spread in different languages like Prakrits (including Apabhramsha) Sanskrit Tamil Kannada Old Hindi Old Gujarati etc Jaina authors have considered language only as means to an end they never invested any one language with religious sanctity Thanks to their broad outlook they could make salient contributions to Sanskrit and Prakrit and how they have enriched Tamil and Kannada at least the learned audience here needs no further elaboration from me Buhler wrote many years back about Jaina literature in this manner In grammar in astronomy as well as in all branches of belles letters the achievements of Jainas have been so great that even their opponents have taken notice of them and that some of their works or of importance for European Science even to day In the South where they have worked among the Dravidian peoples they have also promoted the development of these languages The Kanarese Tamil and Telugu literary languages rest on the foundation erected by the Jaina monks Though this activity has led them far away from their own particular aims yet it has secured for them an important place in the history of Indian literature and civilization This prophetic observation of that great German scholar is not only fully borne out but latter finds and researches have also shown that if Buhler had lived to day he would have been more eloquent on the Jaina contributions to Indian Literature With such meticulous care and perseverance the Jainas have preserved MS collections in places like

Jaisalm r Jaipur Pattan and Moodbidri that these are a part of our national wealth They built these collections with such an acad mic and catholic outlook that there was hardly any place for religious bias It must be said to the credit of the builders of the great collections at Jaisalmer and Pattan that it is here that we could trace certain original Buddhist works which otherwise were known to us only from Tibetian translations

A dispassionate and critical study of Jaina literature enables one to get a fair idea of the Jaina outlook or view of life By the Jaina view of life we mean the view of life sanctioned by Jainism as apparent from an objective and judicious interpretation of the fundamentals of Jaina metaphysics and ethics and not the outlook on life which the followers of Jainism generally have to-day

Metaphysically speaking all souls, according to their stage of spiritual evolution or progress (in terms of Gunasthanas) have a legitimate place on the path of religion everyone's position is determined by his karmic limitations and his progress depends on his potentialities The Jaina God is neither a Creator of the universe nor a dispenser of favours and frowns He is a spiritual ideal but also a being who has reached absolute perfection If He is praised and worshipped it is with a view to remembering His virtues so that we may cultivate them in ourselves and attain the same status Every soul must reap the fruits pleasant or painful of all it has done for it is in the last analysis the architect of its own fortune The question of exchanging one's sins or merits with any other soul is irrelevant Now clearly such an attitude does not leave one at the mercy of an outside agency divine or semi-divine and enables one to work with

confidence and hope The individual however criminal under the stress of internal and external forces need not despair because he is latently divine and a day will come when he will realize himself

Jainism lays down certain ethical standards which are duly graded for the uplift of the individual as a social being As long as he lives as a member of society besides what he owes to himself for his spiritual betterment he owes a good deal to the society in which he is living but *if he relinquishes the world and leads the life of an ascetic* his ties with society and his responsibilities towards it are considerably reduced In Jainism the duties of a householder are in miniature those of a monk and a householder while duly carrying out his household duties rises steadily to the status of a monk

Ahimsa is the most important principal that permeates the Jaina outlook on life In simple language it means the greatest possible kindness towards the animate world Jainism has prepared a graded series of living beings and a religious person has to strive his best to minimise harm to them Every living being has a sanctity and a dignity of its own and one has to respect it as one expects one s own dignity to be respected A man of kindly temperament sheds around him an atmosphere of kindness Jainism has firmly held that life is sacred irrespective of species caste colour creed or nationality A resident of Hiroshima or Nagasaki is as sacred as one in New York or London what his colour is what he eats and how he dresses–these are external adjuncts Thus the practice of Ahimsa is both an individual and a collective virtue and this kindly attitude which requires that our hearts be free from baser impulses like anger pride

hypocrisy greed envy and contempt has a positive force and a universal appeal

The second virtue which Jaina ethics lays stress on is good neighbourliness one should speak the truth and respect the right of property It is thus that one becomes trustworthy in society and at the same time creates an atmosphere of security for others One s thoughts words and acts must be consistent with each other and they must further create an atmosphere of confidence and a reciprocal sense of security must start with the immediate neighbour and then be gradually diffused in society at large not only in theory but also in practice These virtues can go to constitute coherent social and political groups of worthy citizens who yearn for peacaful co existence with the well being of the entire humanity in view

The third virtue is a steady and progressive restraint on acquisitiveness which manifests itself either in the form of yearning for sensual or sex pleasure or for acquisition of property This virtue is to be practised in different *degrees at different stages of one s spiritual or religious* progress An ideally religious man is entirely free from acquisitiveness in thought word and deed his last vestige of property is his body alone and his wants are the minimum required to sustain it and this too he voluntarily *relinquishes in the end when he finds that it gives him* no more aid in the practice of religion Pursuit of pleasure is an endless game individual inclinations and passions must be duly trained and curbed thus indeed does one get mental poise and spiritual balance A voluntary limitation *of property is a community virtue which results in social* justice and fair distribution of utility commodities The strong and the rich should not weed out the weak and the

poor but put such voluntary restriction on their instincts and possessions that the underprivileged too have a fair chance in life Any attempt to enforce these qualities by *an external and legal authority* either on the individual or society will lead to hypocrisy or secret criminal tendencies It is for sensible individuals to practise these virtues and thus set an example from which an enlightened society will gradually be developed

There are many elements which go to constitute the intellectual make up of an individual his inheritance environment upbringing studies and experiences It is this intellectual make up that shapes his convictions and opinions if he lacks in intellectual honesty and integrity of *expression these latter* may *get perverted All these* moreover get a different colouring according to the motives and ambitions of individuals singly or collectively This is why one finds that unanimity of opinion or agreement in views is very scarce For most of us even presuming that all of us are sincere it is easier nay almost natural to differ rather than agree on any given topic To meet this situation Jainism has presented to the world two significant instruments of understanding and expression one is the Nayavada and the other Syadvada The Nayavada enables one to analyse the various points of view and appraise their *relative validity* it is a remarkable method for the analytical comprehension of a complex question Naya is a particular approach It reveals a partial or a particular view of the totality and it should not be mistaken for the whole A synthesis of these different viewpoints is an imperative necessity therein every view point must retain its relative position and this need is fulfilled by Syadvada One can say yes or say no or even express one s inability to state anything

these three basic statements when combined can give rise to seven predications which are qualified by the term *syat* or may be indicating the limits of understanding and expression Syadvada in course of the process of assertion or denial curbs down and harmonises the absolute view points of individual Nayas Syadvada says Professor A B Dhruva is not a doctrine of speculative interest one intended to solve a mere ontological problem but has a bearing upon man s physiological and spiritual life It has supplied the philosopher with catholicity of thought convincing him that Truth is not anybody s monopoly with tariff walls of denominational religion while furnishing the religious aspirant with the virtue of intellectual toleration which is a part of that Ahimsa which is one of the fundamental tenets of Jainism

Human beings have limited knowledge and inadequate expression That is why different doctrines are inadequate at the most they are one sided views of the Truth which cannot be duly enclosed in words and concepts Jainism has always held that it is wrong if not dangerous to presume that one s own creed alone represents the truth Toleration is therefore the characteristic of Jaina ideology Even the Jaina monarchs and generals have a clean and commendable record to their credit in this regard The political history of India knows no cases of persecution by Jaina kings even when Jaina monks and laymen have suffered at the hands of other religionists of fanatical temper *Dr Saletore has rightly observed* *The principle* of Ahimsa was partly responsible for the greatest contribution of the Jainas to Hindu culture—that relating to toleration Whatever may be said concerning the rigidity with which they maintained their religious tenets and tenacity and skill with which they met and defeated

opponents in religious disputations yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India

Time was when man was at the mercy of nature to day however he has dived deep into the mysteries of nature and become her master instead of her slave There is such rapid progress in the various branches of science and the scientist s achievements in nuclear physics and atomic weapons are so astounding that if he so intends he can destroy the entire human race and change the face of the earth Thus to day the human race is standing on the verge of catastrophe its mind is getting befogged and bewildered and it is rushing towards the very precipice which it wants to avoid Obviously we are required to revalue our values

The progress of science is the corollary of an attempt to achieve greater happiness for man But unfortunately man as man is not properly understood and there is too a great deal of international misuse of language By the term man many have only the white man in view and such an attitude is subversive of all ethical standards If some parts of the world are apparently more civilized very often it is at the cost of the other parts Co opera tive and collective amelioration of the entire mankind has to take the place of colonial exploitation The sanctity and dignity of mankind have to be recognised in preference to our separate affluence and supremacy Scientific skill must be accompanied by a saint s wisdom Thus man has to understand man as man In this technically unified world there is very little difference between oneself and others if I wish well to myself that is practicable only if

I wish well to others The doctrine of Ahimsa if rightly understood and sincerely practised supplies the necessary basis for this humanitarian outlook of a world-citizen

The organised atrocities of man need not make us despair The doctrine of Karma tells us that we are the architects of our own fortune It is for us to look into ourselves analyse our motives estimate our objectives both individually and collectively without slavishly prostrating ourselves before any power for fear or favour and thus work on with confidence and hope that man must progress for his existence and betterment Every individual has the potentiality of the divine and it is for him to realise this by following the path of religion Physical science and technical skill have given us power and it is for us now to choose whether we want to make forward progress for the betterment of man and his environment or just reduce ourselves to a heap of radio-active ashes

Good neighbourliness and restraint on the acquisitive instinct are a contagious virtue what is true of an individual is also true of a group social or political The man who does not know himself and refuses to know another man as man can never live at peace with himself or obviously at peace with others A clear understanding of oneself and of others can alone remove mutual suspicion and counter balance the constant threat of war thus leading us to a true condition of peaceful co existence

To-day liberty of thought and speech is increasingly getting crippled in a subtle manner Tendentious propaganda not only conceals but also perverts the apparent facts and the world is put on a wrong track This means that the thinking man has to keep himself vigilant under

stand the limitations of his knowledge and thus learn to respect the viewpoint of others as laid down by Nayavada and Syadvada Let us not lose faith in man as man and let us learn to respect each other as man We must see that man lives under healthy and progressive conditions a a world citizen The basic principles of Jainism (such as Ahimsa Vratas Nayavada and Syadvada) if correctly understood and earnestly put into practice can make one a worthy citizen of the world

LORD MAHAVIRA An Evaluation

Dr S B DEO M A Ph D

IT is well over two and a half thousand years that the personality of Lord Mahavira illumined the religious horizon of India And yet with the passage of several centuries the influence of his teachings instead of waning as happened in the case of several others is on the increase His name still remains a revered memory and *an envigorating spiritual force to thousands of people* What then is the secret of this everlasting popularity ?

The answer lies in the review of the work done by *the Lord during his lifetime With his towering personality* his struggles against various hardships and hence his wisdom arisen out of his own experiences coupled with the zeal of a reformer and the patience of a missionary he could rise to the occasion

The two hundred and fifty years which are supposed to have elapsed between Parshvanatha and Mahavira possibly saw as evidenced by the *Sutrakritanga* the rise of numerous sects and subsects loosely grouped into several monastic communities The ritualistic practice in Brahmanism were again coming up to the forefront The ideas about the superiority by birth and the privileged position of the priestly class were gaining ground The commanding personality of Parshvanatha was no more on the scene Against such a chaotic background Mahavira had to work

He immediately grasped the situation and had the courage to declare—

न वि मुंडिएण समणो न आकारेण बमणो ।
न मुणी रण्णवासेण, कुसचीरेण न तावसो ॥

The external appearances are no test What is really required is the mental purity and the behaviour which would lead to such mental purity and the consequent equanimity Therefore

समयाए समणो होइ, बम्भचेरेण बभणो ।
नाणेण य मुणी होइ तवेण होइ तावसो ॥

Otherwise false ascetics would take the field Hence the real brahmin should be—

तवस्सिय किस दत, अवचियमससोणियं ।
सुव्वय पत्तनिव्वण त वय बूम माहणं ॥

It is the penance and celibacy that make a real brahmin It is the ideal behaviour which implies non attachment towards worldly matters that idealises a person

जहा पोम जले जाय नोवलिप्पइ वारिणा ।
एव अलित्त कामेहिं त वयं बूम माहणं ॥

Once this emphasis on actual behaviour rather than mere sermons on it was laid bare before the then somewhat demoralised society Mahavira led this attack on the caste system He had the courage to declare that—

कम्मुणा बमणो होइ कम्मुणा होइ खत्तिओ ।
कम्मुणा वइसो होइ सुद्दो हवइ कम्मुणा ॥

It is the Karman and not the birth that determines the social status of a person These ideas were revolutionary ideas indeed! And the receptive intelligent ideological elements in Brahmanism welcomed these ideas It is significant to note that the ganadharas of Lord

Mahavira were brahmins[1]

And yet more significant reformist aspect of Mahavira's life is that he did not simply point the faults of others and rest content With the sweeping grasp of a real reformist he expanded the chaujjama dhamma of Parshvanatha into the panchajama dhamma The addition of the vow of celibacy to the fourfold dharma of Parshvanatha has been explained in the Uttaradhyayana *as follows*

> पुरिमा उज्जुजडा उ वंकजडा य पच्छिमा।
> मज्झिमा उज्जुपन्ना उ तेण धम्मे दुहा कए॥ २३ २६
> पुरिमाणं दुव्विसोज्झो उ चरिमाणं दुरणुपालओ॥
> कप्पो मज्झिमगाण तु सुविसोज्झो सुपालओ॥ २३ २७

Whatever this explanation might mean Dr Jacobi rightly points out that there might have been decay in the morals of the monastic order during the period intervening Parshva and Mahavira Therefore he thought it fit to put the Jaina church first in order and whatever was helpful for that he advocated boldly for celibacy was essential to mental purity Therefore he said —

> दुपरिच्चया इमे कामा, नो सुजहा अधीरपुरिसेहिं।
> अह संति सुव्वया साहू जे तरंति अतरं वणिया वा॥

For out of sex attachment comes and attachment indeed is the worst possession which a nirgrantha shall never think of

> मुच्छा परिग्गहो वुत्तो।

What is however still more important is that Mahavira showed the timely courage to emphasise this most important aspect of monastic life

So far we have seen how Lord Mahavira denounced the caste system and at the same time set right the Jaina

monastic order He kept the door of his church open to all deserving persons and thus became pioneer in the field of spiritual democracy

This spiritual democracy was applicable to all irrespective of caste or class Therefore besides persons belonging to the kshatriyas brahmanas or vaishyas even high dignitaries like kings queens and princes became the disciples of Mahavira Kings like Seniya Pajjoya Udayana queens like Pabhavai Migavai and others became his devotees Thus it goes to the credit of Mahavira that he channelled the political personalities of his times into the more ennobling field of spiritualism

In conveying the principles of his system to the people Lord Mahavira had a unique system He always preferred to preach to the masses in their own language To his disciples he never prevented them from asking difficulties The whole of the Bhagavati Sutra is a remarkably embodiment of the remarkable relation between an inquisitive disciple and a guru who was ever willing to satisfy intelligently his pupils Clear cut in his thoughts Lord Mahavira was also clear cut in his expressions as well Thus he was an ideal guru With this essential quality of a spiritual leader he could as given in the *Kalpasutra* organise around him an astounding number of followers

It is therefore due to these rare qualities of an ideal reformer an able organiser a patronising guru a convincing debator a zealous missionary and an upholder of the equality of all human beings that the name of Lord Mahavira still remains and shall ever remain a cherished inspiration to humanity at large

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२ एसोणुधम्मो इह संजयाणं।

सूत्रकृ० २ ६ ४१

३ एसोऽणुधम्मो इह संजयाणं।

सूत्रकृ० २ ६ ३५

In all these references the word अणुधम्म—अनुधर्म—means the 'traditional Law

The meaning of the word अणुधम्मिय will be quite clear from the following discussion of Nisitha Churni —

अण्णाइण्णा णाम अणासेवित ति वुत्त भवति। ते य सव्वेहिं तित्थयरेहिं गोयमाईहिं य गणधरेहिं आदिसद्दातो जवूणाममादिएहिं आयरिएहिं जाव सपदमवि अणाइण्णा तेण कारणेणं ते वज्जणिज्जा।

आह—तो किं जं जिणेहिं अणाइण्णा तो एयाए चेव आणाए वज्जणिज्जा। ओमित्युच्यते। एोउत्तरे जं धम्मा तं अणधम्मा। किमुक्तं भवति? जं तेहिं गुरुहिं चिण्णं चरियं आचेट्ठियं तं पच्छिमेहिं वि अणुचरियव्व। जम्हा य एवं तम्हा तहिं पलबा ण सेविया पच्छिमेहिं वि ण सेवियव्वा। अतो ते वज्जणिज्जा। एवं अणुधम्मिया भवति। *gatha* 4855 See also Brihatkalpa gatha 995

The word *anudharmita* is not found in Sanskrit Dictionary but Pali Dictionary mentions अनुधम्मता (Anguttara Vol 2 p 46) and gives its meaning -lawfulness conformity to Dhamma The word अनधम्म is also found in Pali having its meaning -confirmity or accordance with the law consistency etc The word धम्मानधम्मता is also used in Pali The meaning of it is the major and minor Dhamma If we consider the meaning of all these words then we can say that the word अनधम्मिय of Acharanga means that Lord Mahavira acted according to law and so

the Commentators are right in explaining it as the traditional conduct

While explaining the word *anudhammiya* Silanka the commentator of Acharanga says —

अनुधार्मिकम् अनुधार्मिकम् अपरैरपि तीर्थकृद्भिः समाचीर्णमित्यर्थः । तथा चागमः —से बेमि—जे य अईया जे य पडुप्पन्ना जे य आगमेस्सा अरहंता भगवंता जे य पव्वयन्ति जे य पव्वइस्संति सव्वे ते सोवहिधम्मो देसियव्वोत्ति कट्टु तित्थधम्मयाए एसा अणुधम्मियत्ति एगं देवदूसमायाए पव्वइंसु वा पव्वयन्ति वा पव्वइस्संति वा त्ति । अपि च—

गरीयस्त्वात् सचेलस्य धर्मस्यान्यैस्तथागतः ।
शिष्यस्य प्रत्ययाच्चैव वस्त्रं दध्रे न लज्जया ॥

Here it is clear that the word अनुधार्मिक means the traditional conduct It is clearly said in the text that Mahavira had a cloth but it was not used for the covering of his body So the question is then why did he keep the cloth with him ? The answer is given by the word अनुधार्मिक i e in keeping a cloth he only followed a tradition And what was that tradition ? The commentator has quoted an *Agama* which means that it is a tradition that every *tirthankara* keeps a *devadusa devadushya* at the time of his *pravrajya* It is clear that though it was of no use to him still he kept it only to follow a tradition

We know from the Buddhist text Mahavagga (1 1 12) that it was customary for a novice to keep *uttariya* on his *skandha* at the time of *pravrajya* It seems that this was the custom which was followed by Mahavira by keeping *Devadushya* on his *skandha* We know from the Buddhist texts that *nigganthas* were having only one *sataka* This

२ एसो णुधम्मो इह सजयाण ।

सूत्रकृ २ ६ ४१

३ एसो णुधम्मो इह सजयाण ।

सूत्रकृ० २ ६ ३५

In all these references the word अणुधम्म—अनधर्म—means the traditional Law

The meaning of the word अणधम्मिय will be quite clear from the following discussion of Nisitha Churni —

अण्णाइण्णा णाम अणासेवित ति वुत्तं भवति। ते य सव्वेहि तित्थयरेहि गोयमाईहि य गणधरेहि आइन्नाता जबूणाममादिएहि आयरिएहि जाव सपम्मवि अणाइण्णा तेण कारणेण ते वज्जणिज्जा।

'आह—ता कि ज जिणेहि अणाइण्णा तो एयाए चेव आणाए वज्जणिज्जा। ओमित्युच्यते। लोउत्तरे ज धम्मा त अणधम्मा। किमुक्त भवति? ज तेहि गुरुहि चिण्णं चरियं आचेट्ठिय त पच्छिमहि वि अणुचरियव्व। जम्हा य एय तम्हा सहि पउवा ण सेविया पच्छिमहि वि ण सेवियव्वा। अतो त वज्जणिज्जा। एवं अणुधम्मिया भवति। gatha 4855 See also Brihatkalpa gatha 995

The word *anudharmita* is not found in Sansk Dictionary but Pali Dictionary mentions अनुधम्म (Anguttara Vol 2 p 46) and gives its meaning—lawful conformity to Dhamma The word अनुधम्म is also in Pali having its meaning —confirmity or accordance the law consistency etc The word धम्मानुधम्मता used in Pali The meaning of it is the major Dhamma If we consider the meaning of all t then we can say that the word अनुधम्मिय of means that Lord Mahavira acted according

This seems to be the reason why the word अनुधम्मिय is used for his conduct of keeping a cloth at the time of his *pravrajya* Later when he became a powerful monk it was quite possible for him to leave that traditional cloth and innovate entire nakedness in his *sangha*

Mahavira's *anudharmita* is not restricted to the traditional conduct only but is extended to the traditional preaching also This is testified by the following reference —

अविहिंसामेव पव्वए अणुधम्मो मुणिणा पवेइओ —
सूत्रकृ १ २ १ १४

This is the traditional Law preached by the *Muni* that one should follow Non violence

Here the commentator explains the word अनुधर्म as मोक्ष प्रत्यनुकूलः धर्मोऽनुधर्म But it should mean traditional law when we certainly know that the non violence is the traditional law for the Jainas

There are certain things and places which are prohibited for the Jaina monks because of their possessing life *And life is so subtle a thing that each and everybody* is not competent to know its existence or non existence In view of this fact one has to obey the rule of prohibition even though there may be no life in those things and places where there is possibility of life In view of this fact Lord Mahavira knowing fully well due to his omniscience that the *tilas* which were offered to him had no life the water of a certain pond had no life and a certain place was fit for removing the refuse of the body did not make

should be that one *Sataka* which was *customarily* kept by them at the time of *pravrajya* They did not accept other than this that is why they are called by the Buddhist एक साटका निग्गथा। This tradition was explained later by *Acharyas in such a way that it became almost unbelievable* on the one hand when they said that *devadushya* was given by Indra at the time of *pravrajya* [1] And on the other hand the Shvetambara Acharyas found in it the proof of their सचेल धम though it is quite clear that it was not used by Lord Mahavira and that after 13 months he was without any cloth So we can say that keeping a cloth at the time of *pravrajya* has nothing to do with सचेल or अचेल धम but only it was a custom which was followed by Mahavira Though at heart he was not in favour of keeping any cloth whatsoever he simply kept it in order to follow the tradition So we see that when it was removed from his person he did not care to ask for other

The secondary meaning of the word अनुधम्म is अनुकालधम्म according to *Churni* which means that this was done so that the others coming later may follow him This meaning of the word is also possible because whenever a tradition is followed by a great man it is to be taken as to be followed by others also in the time to come

We know from other sources that Parshva and his followers were using clothes and were not naked So it is possible that though Mahavira of his own accord wanted to be a naked monk he had to keep a cloth at the time of his *pravrajya* to follow the tradition of the Parshva s *sangha*

1 This was possible because of the word Deva in Devadushya Really speaking it means only उत्तरीय दुपाला *in Hindi Because of its high price it was called devadushya It was called* दवद *also see Angavijja p 160*

This seems to be the reason why the word अनुधर्मिता is used for his conduct of keeping a cloth at the time of his *pravrajya* Later when he became a powerful monk it was quite possible for him to leave that traditional cloth and innovate entire nakedness in his *sangha*

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अविहिंसामेव पव्वए अणधम्मा मुणिणा पवइओ –
सूत्रकृ० १ २ १ १४

This is the traditional Law preached by the *Muni* that one should follow Non violence

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use of those things This was because he had to follow a tradition knowing fully well that if he would accept those things his followers would follow him and thereby he would be a cause to the break of that tradition There was a danger of life of his followers in not accepting those things still he was not ready to break the tradition This incidence is narrated in Nishitha Bhashya Gathas 4855–4859 and also in Brihatkalpa Bhashya Gathas 995 1000

So all these references show clearly that Lord Mahavira had sufficient regard for the old traditional laws which he inherited from Parshva's *sangha* and also establish the existence of the Jaina tradition prior to Mahavira himself

JAINISM AND WORLD PEACE

Prof. Prithvi Raj Jain M.A. Shastri

IT is an irony of fate that we find the present world most complex and dangerous. Undoubtedly the modern science in its long life of one hundred and fifty years has been able to conquer the dreadful forces and many of the hidden secrets of nature. But it has at the same time terribly failed to overcome the passions and prejudices that human flesh is heir to and which work more havoc than the destructive arms ever invented so far. Material machinery has practically overpowered us and we have become aware of the absolute ruin and carnage which atomic warfare can bring in. The wolf in man is becoming evident in every sphere of life. The *war worn world is lacking in spiritual values which are the* most precious heritage of each and every great religion aiming at serving the humanity and uplifting the divine in man. The only ray of hope at this crucial period of atomic nuclear energy and even attempted conquest over space is that no one can publicly claim or sincerely believe the total extermination of humanity as a part of our culture and civilization. Fortunately the human society has been having amidst itself from time to time Mahavira or Buddha, Krishna or Christ, Gandhi or Vinoba, the selfless divine souls who have left no pains to show us the path leading to peace, harmony and happiness. Our main duty as pacifists and representatives of various religious thoughts is to find out how to
contribute to world peace. Late Shri [illegible]
rightly maintained. The very con

by his intelligence over the brute forces of nature—his science and inventions—are employed to make man more savage than the beasts of jungle more noxious than the most poisonous plant or vermin to his fellows [1]

The cardinal doctrine on which the edifice of Jainism rests from times immemorial is *Ahimsa* or non violence In *Prashna Vyakarana* it has been called *Bhagavati* Jainism believes that weapons are in no way effective answer to weapons Lord Mahavira has emphatically declared in *Acharanga Sutra* that one weapon is stronger than and superior to the other but the path of *Ahimsa* or peace remains unsurpassed Real peace can only be established by creating good will in an individual soul towards other fellow beings on the basis of equality and sanctity of life Various Governments may create the atmosphere of absence of war but not of the existence of peace Inviolability of the individual self in all the forms is basic contribution of Jainism When we begin to believe that all life is sacred our attitude towards living beings is changed and we then desire to live and let live To injure or harm others is to harm or exploit oneself Jaina Agamas say that one abhors those who give pain to these living bodies or we feel ashamed of seeing others doing sins Fire cannot be out with fire For this purpose it is our duty to stop adding fuel to the flames Jaina scriptures say that blood stained cloth cannot be washed off with blood we need water for that To achieve world peace we have to stop the race of armaments and have unbiased faith *Samyag Darshna* in the effective force of *Ahimsa* Greek philosopher Pythagoras once said Fix on the course of life which is the most excellent and custom will render it the most delightful Jainism believes that force from

1 *Foundations of Peace p 10*

above strikes fraud from below. Violence should be more terrible than that of opponent if it wants to succeed. Who can claim final and absolute victory in the face of armaments? Like Arjuna the nations following violent means shall have to declare "None do we know which for us is better whether we conquer them or they conquer us." *Ahimsa* teaches us that recourse to armed force is not only infallible sign of the brute in man but that war neither profits victor nor vanquished.

Only a few nations can afford to compete in armament race but all the nations can easily afford to arm themselves morally. The famous scholar A. J. Toynbee writes in his 'Study of History' — The truth *seems to be that the sword which has once drunk blood cannot be permanently restrained from drinking blood again any more than a tiger which has once tasted human flesh can be prevented from becoming a maneater.*

Ahimsa as preached by Jaina *Tirthankaras* is effectively *helpful* in establishing world peace in another way as well. One of the outcomes of Jaina *Ahimsa* is that it emphasises the intellectual aspect of non injury. It expects us not to injure, disregard or abhor the views of others. *The philosophy of Syadvada or non Absolutism* a special feature of Jaina *Ahimsa* tries to harmonise all conflicting interests sees unity in diversity rejects absolute arbitrary claims and puts forward most important synthesis of all the divergent and seemingly contradictory doctrines. According to *Acharanga Nirjukti* non control or wrong use of the mind speech and body is mental violence or Bhava—weapon. Jainism holds that we should endeavour to find out truth in whatever form and wherever it exists. Perhaps Braadley has explained Syadvada in his own way

when he says that there is truth in every idea however false there is reality in every existence however slight

In the adoption of this philosophy of *Anekanta* in finding out solution of our day to-day problems endangering world peace and creating ill will and disharmony in our mutual relations we can easily march forward towards our established goal Invasions and battles persecution and conquest either for political ends or fanatical theocracy have created hatred greed conflict and misunderstanding To get rid of these passions which are major factors in disturbing the peaceful co existence of various nations philosophy of Non Absolutism teaches us to be tolerant charitable unbiased selfless sympathetic and synthetic Who can deny the importance of these qualities so essential for creating good will and faith among all the nations of the world?

If the causes of the wars battles and strifes are analysed we come to conclude that our ever increasing material wants self interests greed mutual hatred and individual as well as national selfishness are the main factors We seldom find fault with ourselves and usually assume that shoe is on the other leg we believe and criticize the society and state for our miseries and troubles Jainism believes that individual reform is golden path leading to social reform Our individual passions and evils have their reflection on society Hence ethical code asks us to examine reform and morally uplift ourselves without waiting others for lead If we are individually peaceful within peace without is certain and sure Consequently the five famous main vows of *Ahimsa* truth non stealing celebacy or restrained married life and limited possession together with seven others mould the life of

Jaina household The fifth view of non possession or limited possession needs special attention. It encourages non attachment to wordly things and promotes the growth of equitable social order by voluntarily limiting one's own possessions It also avoids unnecessary hoarding which has become menace in the present capitalistic age In a book named *Atmanushasana* it is stated that masses of wealth cannot be accumulated by honest means of livelihood. Has anyone ever seen rivers flooded with pure water? Lord Mahavira says that greed goes on increasing as we go on gaining Hence Jainism expects its followers *to control and check their daily needs and lead pure* honest life

Thus Jaina ethic trains good dutiful and morally conscious citizens who can help in maintaining world peace If ethical code is followed the heavy work of a state is facilitated and crores of rupees can be saved for other welfare activities Jainism asks us to subdue our passions and always act with mindfulness and caution The negligence of these ethical rules results in individual and national crimes Does it prove that by neglecting ethical rules of life men are let loose with the result that the demon of destruction stalks this land of human beings? By stressing on pure simple and honest household life Jainism paves the way for world peace

It is an admitted fact these days that vegetarian diet is the first step towards world peace Jainism has been preaching and practising vegetarinism from the hoary past Jaina sages were the first to propagate vegetarian diet

Besides these Jaina ascetics lead a life of purity celebacy simplicity selfless service and perfect austerity

WHAT JAINISM OFFERS TO THE WORLD

Shri C. S. MALLINATH

WE live in a world of social inequalities, economic difficulties, multifarious diseases, over population and atomic bombs. Can Jainism offer any solution for the above problems? Yes. It can and it does offer. But one has to follow and apply its teachings in actual practice as an earnest patient would follow the prescriptions of his doctor.

Social inequalities: It is really regrettable that even in the civilised countries of Europe prejudice due to colour, race or nationality still continues to exist and keep the people divided amongst themselves. Experience teaches that colour or racial arrogance cannot continue to exist long. Humanity has to be told again and again that the entire human race is but one family irrespective of differences due to colour, race or nationality. All humanity is one is one of the fundamental teachings that Jainism offers.

Economic difficulties: Whatever might be the economic conditions obtaining in other countries the economic position in India is still far from satisfactory. Indians are still starving. Thousands of men, women and children are found suffering from heat and cold, completely exposed to changing conditions of weather without proper shelter and sufficient clothing. The Haves must come to the resc[ue] and protection of the Havenots. Jainism enjoins everyman must put a limit to the acquisition of

and then entirely devote his time for public good People engaged in independent professions such as lawyers doctors merchants engineers etc must retire when they reach the limits fixed for them and thus give room for others to earn *Dig vrata* and *Desha vrata* limiting one s activities within certain prescribed directions and within certain boundaries in a country and abstaining from the use of things got from beyond the limits or sending things to such places also contribute in a way to mitigate economic difficulties It is expected of every well to do person to give *abhaya dana* the gift of fearlessness to all those who are afflicted with fear as to What shall we eat where shall we stay and with what shall we cover ourselves? The sacred books say that on the day when the Blessed Lord Bhagavan Mahavira renounced the world He distributed His great wealth among the needy and the indigent The Bhudana and the Sampattidana movements *launched and conducted by Acharya Vinoba Bhave go a* long way to solve the economic difficulties Live and let live is the formula offered by Jainism *Kshnemam sarva prajanam* may all people be happy is the daily prayer of the Jainas

Diseases It is the opinion of the common people that in proportion to advancement of civilization and the new methods of living the number of diseases also has increased No doubt scientific research has eliminated the threat of death from infectious diseases But still there are instances of cases which baffle even expert medical men And the treatment of some of the diseases is so costly that it is beyond the reach of the common many *Aushadha dana gift of medicine is one of the charities which a Jaina* householder is asked to give in order to provide relief to the sick

Over population The rapid growth of population is a great problem for the leaders of all nations In India too the population has considerably increased during the last decade Several devices are suggested and advices given to check the growth Birth control clinics have been started in many places and the people are advised to use appliances But any attempt to go against Nature is not only injurious to health but also sinful Therefore Jainism advises the practice of celibacy (*Brahmacharya*) as the only non injurious method to control birth It helps men and women to keep their bodies healthy and strong and makes them pure and edifying

Atom Bombs With the advancement of scientific research many marvellous things have been invented for the convenience comfort and enjoyment of man The use of steam and electricity telegraph and telephone and improved methods of printing have revolutionised modern life Through radio and television man sitting at his desk can hear the voices of people at distant places and see visions of events happening far away from him Science has contributed to the development of industry and agri culture on a very large scale Automobiles steamships and aeroplanes enable the speedy movement of men and goods Time and distance have been conquered But side by side with the application of his scientific knowledge for beneficial purposes man has discovered horrible weapons of destruction also

Prof M Oliphant Director of Physical Laboratories Australian National University in his lecture on 'Science and Mankind delivered at the University of Madras said At the present time we face a crisis in the use of science which is of far greater immediate importance

and which must be surmounted if our present civilization is to endure This is the threat of war which has been for mankind a sort of undulant fever of increasing male volence which now threatens his very existence Man stands on the brink of a precipice of his own devising

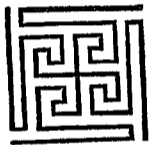
If world war should come again it is certain that most that we value will be destroyed hundreds of millions will die and the surface of the earth be so despoiled that a recovery may take a million years

The banning of weapons of mass destruction offers no solution for any nation facing defeat abandons all scruples and uses every weapon which could decimate the enemy Excuses can always be found for the use of any diabolical weapon in retaliation

The world itself looks as though it is on the verge of complete destruction Man with the help of his scientific knowledge has rolled the globe and placed it on the jaws of death In the light of this situation what is the solution that Jainism can offer to avoid war and establish permanent peace? Jainism has been teaching that soul or *atman* is the only precious thing in the whole world Nothing is comparable to it The scientist himself who has discovered so many wonderful things was able to do so only because of his own soul which is in other words his knowledge The Jaina conception of soul and knowledge being identical is analogous to Einstein s theory of matter and energy being equivalent which is again the teaching of Jaina metaphysics Where there is knowledge there is soul and where there is soul there is knowledge The unique nature of soul and all its wounderful qualities have been taught to the world by the great teachers Lord

Mahavira emphasized the supreme value of soul as a thing which must be protected and developed at any cost Man should not only care for the welfare and advancement of his soul but al o help the souls of all sentient beings by giving them protection and by helping them to march on the path of salvation He who lo es his soul loses everything Jesus Christ who came five centuries later than Mahavira also drew the attention of mankind to the value and importance of *atman* or soul What shall it profit a man he asks if he gains the whole world and loses his own soul? The pious Christians who live in America Ru sia and other countries where the deadly weapons are being manufactured may as well ask their own countrymen 'What shall we gain if we get supremacy of the earth and lose our own souls? Unfortunately there will be no getting the supremacy of the earth also since the atom bombs will destroy everything

In order to establish peace in the world the importance of soul and the necessity for the practice of *Ahimsa* should be taught throughout the world in every village and town Man must be made to become conscious of the supreme value of his soul and the utter uselessness of the result of inventing and using of the atom bombs

Nowadays people seem to think that religion is of no use in modern life and that it cannot play any part in shaping the character of the people In reply we can only say in the words of Joseph Gaer Those who have lived among the Jainas find them a very kindly people and better men because of their religion

THE MESSAGE OF THE RELIGION OF AHIMSA

Prof A CHAKRAVARTI, M A I E S, (Retd)

OF all the Indian Darshanas Jainism is the only one which has the principle of Ahimsa as its central doctrine The other Darshanas also speak of Ahimsa whenever convenient but they never offer such loyalty to the principle of Ahimsa as is found in Jainism

What is the message of Ahimsa to the modern world?

Before answering this question we have to remember the important aspects of modern thought The most dominant factor of modern thought is Science It is clear nowadays that no idea which does not satisfy the bar of scientific reason has any chance of being accepted by modern thinkers Religious ideas mainly based upon irrational traditions and superstitions will all be brushed aside as of no great importance In this respect Jainism is on a safer ground Jaina thinkers from the very beginning emphasise the importance of reason in all matters connected with religion In fact they prescribe as the first and most important condition of religious development complete freedom from popular superstition Samyak Darshana or Right Faith according to Jaina thinkers requires freedom from three types of superstitious beliefs or three moodahs These are described as Loka Moodah Deva Moodah and Pasandi Moodah —popular su superstition about popular deities and faith in

ascetics These three types of superstitious beliefs must be first got rid of by a person before he starts on his spiritual path Unless he discards various superstitious beliefs he cannot begin his spiritual development freely unhampered Belief that bathing in a particular river will wash off one s sins going round a particular tree will promote one s virtue or climbing up a particular hill will produce spiritual development are all avoidable impediments on the way of true belief in the nature of Reality Whenever there is an epidemic in the society people try to appease the deities by offering animal sacrifice Such an attempt to propitiate certain deities is based upon the false belief that these deities are the real cause of the epidemic disease such as cholera or smallpox Such practices are not only useless and ineffective but prevent men from discovering the true cause of such disease and preparing suitable and effective remedies Hence this second type of false belief is extremely ruinous to society if not completely eradicated The third type of false belief is based upon superstitious faith in all sorts of Samnyasins Very often undesirable crooks put on kashaya the robe of a samnyasi and trade upon the simplicity of unthinking people These false ascetics very often mislead the people as to true form of religion They cheat the people to secure their own benefits Getting rid of all kinds of superstitious belief a person gets firmly established on the foundation of Samyak Darshana Right Faith Getting firmly established in Right Faith or Samyak Darshana is the first step firmly established in Right Faith or Samyak Darshana is the first step in spiritual development But that alone is not enough Right Faith no doubt places a person on the correct path But that alone cannot lead to complete spiritual development This right faith must lead to Right Knowledge or Samyak Jnana Equipped with correct

faith one must try to secure correct knowledge of things in reality. Unless one acquires an accurate knowledge of things and persons, unless one understands the true nature of oneself one cannot achieve anything.

Therefore an accurate knowledge of the nature of Reality is a necessary condition to spiritual development. These two alone right faith and right knowledge would not be sufficient. Acquisition of correct knowledge must lead to correct action. What is the use of correct knowledge if it is not going to guide you in action? Hence correct action in the light of correct knowledge is a necessary condition for complete spiritual development. Hence Jainism maintains that all these three aspects must be present in a person if he is to reach his spiritual goal. This truth is expressed by the Jaina thinker in the following statement

सम्यक् दर्शनज्ञानचारित्राणि मोक्षमार्ग ।

Right Faith, Right Knowledge and Right Conduct together constitute the path of Salvation.

In this respect Jainism differs from other Darshanas some of which emphasise only faith, some emphasise knowledge and some emphasise conduct. Faith or Bhakti alone is *considered enough* to lead to salvation. Knowledge alone is supposed to be sufficient to achieve salvation. Conduct or activity alone is considered to be enough to secure salvation. Such one sided religious beliefs are dismissed by the Jaina thinkers. They maintain that all the three must be present together to achieve the purpose. Very often the following analogy is quoted.

Salvation implies escape from Samsara which is

associated with birth old age and death Every person aims to reach a place which is free from birth and death Such a desire is similar to the desire of a sick man to cure himself and attain normal health Such a desire to be effective the sick man must have implicit faith in his doctor whom he consults Next he must have a clear knowledge of the medicine prescribed by the doctor and thirdly he must take the medicine according to the instructions given by the doctor Faith in the doctor knowledge of the medicine and taking the medicine as prescribed all these three are necessary to eradicate the sickness and to secure normal health Similar is the acquisition of spiritual health which would be secured only by the co operation of the three items of Right Faith Right Knowledge and Right Conduct

What is the conception of God in Jaina Religion? What is the nature of God worshipped by the Jainas?

Jaina Darshana just as Sankhya Darshana and Mimamsa Darshana does not believe in the doctrine of creation or a Creator or an Ishvara and yet believes in a Divine Being for whom the Jainas build temples and conduct religious worships What is the nature of their God whom they worship? He is worshipped because he is the Revealer of the path to salvation One who reveals the path to salvation and leads man along that path towards the ultimate goal must certainly be adored

What is the qualification of such a Leader and Revealer of the path to salvation? He must first of all be pure and free from all spiritual defects How does he acquire such freedom from spiritual defects? Such freedom he acquires by completely eradicating and destroying all such

mot causes by adopting a strenuous path of spiritual discipline or yoga He is able to destroy all infirmities associated with the pure spiritual self After destruction of all karmas by yogic dhyana and severe tapas he acquires Omniscience He becomes the Lord and the Revealer of Dharma Being a sarvajna an all knowing Supreme Being he qualifies himself to be the leader of Humanity Directing man towards the goal of perfection attaining omniscience and spiritual perfection for himself he does not go self satisfied Since he is equipped with the supreme principle of Ahimsa Universal Love and unstinted reverence to life in general the Lord the Revealer of Truth goes about the world preaching to people the spiritual truth that he achieved for him elf Such a divine person is interested in the welfare of all men irrespective of caste or race Every person is entitled to learn truth Therefore the Jaina leaders of Thought permitted all peopl irrespective of social distinctions to approach them for the acquisition of spiritual knowledge Such a great leader of thought perfectly pure in himself endowed with infinite knowledge and unbounded sympathy and love for all living beings is worshipped as the saviour of mankind His spiritual purity is so sublime and grand that in his presence there is no evil or hatred A tiger and a lamb move about in his presence without fear or ferocity Such a divine person is worshipped by the Jainas as th ir God He who is the leader on the path of the salvation he who is completely free from all karmas and he who is all know ing such a person is worshipped by all

The rules of conduct prescribed for the Jainas are all based upon the fundamental principle of Ahimsa or Universal Love These are five in number Ahimsa Satya Asteya Brahmacharya and Aparigraha

Love Truth Non stealing Sexual Purity and Renunciation of all possessions These five principles are prescribed for both the Ascetics as well as Laymen the householders In the case of the ascetics these five are called Mahavratas the five great vows which are to be observed absolutely without any limitation In the case of the laymen or the householders these are prescribed with qualifications and limitations The first and the most important is Ahimsa or Universal Love This positive principle implies expression of reverence for life without any limitation All living beings deserve love and sympathy from man Some people confine these to human beings alone But in Jainism there is no such limitation No life should be injured and a living being in suffering must obtain relief and safety from man The present day practice among the Jainas is marked by a sincere endeavour to avoid harm to all living beings including insects But the importance of man as such is almost forgotten by the modern Jainas They have not realised the exact significance of Dharma Prabhavana propounding the dharma in which the Tirthankaras engaged themselves after obtaining Kevala jnana or Omniscience In preaching Dharma they did not confine themselves to a selected few There were no chosen people for the Tirthankaras All persons whether they were Suras or Asuras had equal opportunities of knowing the truth Not only the Aryans but also the Rakshashas had the privilege of knowing Ahimsa Dharma It is clear that their object was to create a casteless society and also a classless society The object of the founders of Jaina Dharma was to avoid as far as possible the economic distinction between the rich and the poor and the social distinction between the high and the low These ideals have to be achieved by following the fifth vow prescribed for mankind the vow of Aparigraha The Jaina Ascetic

according to this principle will not own any property as his own. Himself without any possession as his own the ascetic depends upon the layman or the householder for his sustenance. Sustained by the society the ascetic devotes his time and energy for promoting the cultural and spiritual development of society as a whole. The layman or the householder is the main stay of social organisation. He maintains the economic stability of society. It is incumbent on him to see that wealth does not accumulate in a few hands. He must prevent poverty and misery in concentrated form. In order to secure such an economic harmony he is expected to follow the main economic principle based upon the moral ideal of setting apart a small portion of his wealth for himself and devoting the rest of his possessions for the benefit of the society at large. Such a principle when strictly followed as a moral ideal will successfully avoid accumulation of wealth on the one hand and concentration of poverty on the other and will promote a healthy social organisation based upon the principle of welfare of all human beings and the whole society. Such an ideal when sufficiently promoted and practised by all individuals will naturally lead to a social development and there will be no possibility of a clash between Capitalism and Communism. In such a society there will be no clash between groups of people. Such a Society will create a condition of Universal Peace and general happiness.

JAINISM: ITS DISTINCTIVE FEATURES AND THEIR IMPACT ON OUR COMPOSITE CULTURE

Prof. Kr. De. KARNATAKI, M.A.

THE researches of many devoted savants both Western and Eastern have established beyond any doubt that Jainism is a very very old tradition. It is now generally recognised that Mahavira is not the original founder but only a great reformer who infused fresh blood into the already existing body of Jainism by his work of organising and renovating the Jaina institutions. Prior to him there was the great Parashva; even he was not the founder of Jainism. Rishabha of the hoary past was the first promulgator and founder of the Jaina tradition. He is unanimously held by both the Jainas and the Brahmana traditions to have existed in very early times. Thus the roots of Jainism go very deep into our history and Jainism undoubtedly is an indigenous system which was prevalent in our country—at least in entire north India—even before the advent of the Vedic Aryans to the Punjab or Brahmavarta.

It is one of the most fascinating and inspiring tasks for a thinker to follow the majestic course of Vedic Aryanism coming into contact with the indigenous currents flowing in our country even before its rise here and mingling with them, being influenced by them and emerging after ages of dynamic assimilation as the wonderful composite culture, Bharatiya samskriti, which is ever a very much live and day-to-day practised tradition.

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one fifth of mankind inhabiting our country. If we take up the two most predominant currents in this stream of Bharatiya samskriti the Brahmanical and the Jaina they seem to be distinguishable even now (as Jainism has a very considerable following in our country) as Ganga and Yamuna mingling their different hued waters into one composite river. We shall try to sketch necessarily in outline how Jainism has influenced the Vedic Brahmanic tradition and thereby contributed to our composite Bharatiya culture. Before we embark on this we shall very briefly note the most salient features of Jainism.

Jainism is generally clubbed along with Buddhism under *shramanasampradaya*. This does not bring out its essential nature in entirety. From times immemorial it is exclusively termed *nirgrantha sampradaya*. This appellation brings out the fundamental of Jainism. Of all traditions Jainism emphatically lays stress on the nivrutti attitude towards life in this world.

The basic nivrutti standpoint characterising Jainism is laid as the foundation on which the entire Jaina structure of its salient features is raised up systematically and homogeneously. *Tapas* or the sustained mortification and control over the body as related with the *Jiva* is elaborated and insisted on in the Jaina canons. Even the harsh and rigorous features of *tapas* are stressed. *Upavasatha* and *Sallekhana* and *Brahmacharya* have been the distinctive features of Jainism. Detailed instructions regarding the several steps to be gone through in these processes are all neatly and thoroughly laid down in the Jaina canons. Even during the times of Alexander the Macedonian king we have very many instances of Jaina yatis or tapasvis. Probably the order of yatis or sannyasis is indigenous to Jaina tradition.

Ahimsa has been the sheet anchor of Jainism. No where else in the other traditions has this basic virtue so scientifically, scrupulously and thoroughly integrated with the main doctrine. Jainism is the only tradition which has consistently made this tenet soak into the very vitals of its teachings and practices. The strict vegetarianism that is enforced and the injunction to taking food before dusk in the evening show how elaborately and practically Ahimsa has been made to enter into the day to-day lives of its votaries. The singular uncompromising insistence on Ahimsa is the special and exclusive feature of Jainism.

The ethical code of Jainism is a most beautiful blend of *achara* and *vichara* (conduct and reflection). Almost all the members of the usual group of virtues adumbrated regarding conduct or *achara* (like *satya ahimsa brahmacharya asteya aparigraha*) owe their immense importance mainly to Jaina tradition. Jainism tackles the inculcation of all these virtues in its votaries through a very wise and practical hierarchical scale of anu vratas maha vratas etc. On the side of reflection or *vichara* it is Jainism which has stressed right from its very beginning *tattva chintana*. Probably it was Jainism which originally instituted the order of yati munis wholly devoted to *tattva chintana* to the exclusion of all other activities. It is due to this insistence on *vichara* or *tattva chintana* in Jainism that we find that it is Jainas who have been almost the sole originators in literary compositions in most of our languages. Especially is this so in Kannada the language of Karnataka invariably the history of Kannada literature starts with a Jaina yuga or Jaina period. Moreover we have a very creditable and pleasing practice amidst the Jainas to encourage production and propagation of literature through liberal grants of land and money this is

solely due to the ever insistent tone of Jaini m on *tattva chintana* *Jaina dharma* a compendium or a fairly detailed manual on Jainism (a pioneer and laudable publication in 19o2) by Annaraya Miraji has seen the light of day owing to shastra dana of very many Jaina men and women There have been great luminaries amidst Jainism who have contributed ably and subtly to very many chapters in the history of Indian philosophy Mention may be made here of the distinctive and able elaboration of the doctrine of Karma in Jaina metaphysics

Such seem to be the salient features of Jainism as a distinct tradition stretching its roots into the dim past of our country s history We shall now turn to note how Jainism through its distinctive features has contributed to the formation of Bharatiya samskriti through its influence and modification of the other elements equally and simultaneously present therein

The typical Jaina nivrutti attitude to life exemplified in *nirgrantha sampradaya* has been very largely responsible for sobering down and modifying the Vedic Brahmanic pravrutti attitude Samsara or the cycle of births and deaths construed as essentially detestable and hence to be got rid of owes most probably its roots to Jaina influence Pravrutti to be indulged in only with an eye to facilitate nivrutti was probably the first compromise effected by the impact of Jainism Later as the second and last stage the *Gita* conception of nishkama karma attitude was evolved out of the original naive pravrutti attitude of the Vedic people In both these stages Jainism must have played a very significant part

Attachment of Jainism to its tenet of Ahimsa and thorough practice and propagation thereof must have had

a tremendous influence on the Vedic Brahmanic cult of animal sacrifices and practice of taking non vegetarian food By its immense faith Jainism slowly and steadily corroded into the bloody practices of the Vedic people and changed them over triumphantly into the common prevailing vegetarianism and the almost complete abandonment of the animal sacrifices This significant change in the Vedic Brahmanic practices and reform thereby is the most telling testimonial to the role of Jainism in the evolution and development of Bharatiya samskriti

Our people during the Vedic Brahmanic period were mainly engrossed in rituals they were not much attracted towards speculation about the perennial problems of life and the universe The recurrent Atmavidya of later Upanishadic times was yet to be born and evolved at least in its conspicuous singular aspect Jainism seems to have turned the tide of the order of rituals into speculative channels of Atmavidya it is undeniable that it must have played a major part in this process of the shift of emphasis on speculation This surmise is supported by the fact that it is persons like Janaka etc —who most probably belonged to or at least were influenced largely by *nirgrantha sampradaya*—who were the first initiators of the Vedic karmakanda people into the secret doctrines of the Atman The very striking feature of Jainism in stressing *vichara* or *tattva chintana* naturally was the very fitting instrument in forging the speculative slant in the Vedic people This is the legacy that Jainism has left to all subsequent development of our culture

The consistently and elaborately systematised code of ethics—comprising the *aantara* (the internal) and the *bahya* (the outer) aspects—built up by the Jaina tradition could not but percolate into the Vedic Brahmanic core surely

and subtly Especially the Yoga system seems to have been greatly influenced by Jainism It is no wonder that those strands have been woven over into the texture of Bharatiya samskriti that we have inherited The distinct order of samnyasis or yati munis leading a rigorous and pure life based on celibacy and wholly devoting themselves to *tattva chintana* and thereby infusing an elevating tone into the body politic of the society has been an intermittent feature of Jainism since time immemorial The Vedic people mostly had rishis who lived their ordinary lives of householders devoted to teaching Vedic lore Necessarily the Jaina order of samnyasis with its laborate and rigorous rules of conduct and organisation strongly appealed to our people in the Vedic period by its thoroughness and usefullness Hence we find that the order of samnyasis together with definite religious institutions became incorporated and thus was evolved and developed the definite functioning limb of our tradition This also is one of the greatest contributions that must have been to a great extent made by Jainism to our composite culture

We have pitched upon the essential features of Bharatiya samskriti and singling out the distinct elements of Jaina tradition which admittedly stretches into the dimmest past of our country's history and moreover is undoubtedly indigenous have tried to trace the patterns of influence and contribution to the common stream that has taken rise being swollen to what it is by many tributaries flowing their waters into it over all the age gone by Naturally and necessarily ours has been a line of exposition largely summary and suggestive But sufficient reflection it is hoped is offered to point to the unchallengeable and significant contribution of Jainism along with other strands in the evolution and development of our composite culture

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"CHOOSE THE GREAT ROAD

Shri B P WADIA

The opinion of the Tirthankaras is that knowledge f ith and right conduct are the true causes of true liberation never the outward marks"

"By praises and hymns one obtains the wisdom consisting in knowledge fa th and conduct

Uttaradhyayana Sutra

THE mysteries of taking birth are as great as those which atte d the death of the body While it is clear to all that he who is born must ne day die it is no as clear to all that death is foll wed by birth in another body Unle s we learn t contemplate what *Nitya prabhava* and *Nitya pralaya* imply we cannot comprehend the emancipation of the soul into immortality and the still more my terious process of the raising of the body to be a temple of Light like that of the grand Tirthankara

The Jainas Cel brate Mahavira Jayanti every year There is a difference betw n the compulsory birth of mortals whose Karma draws them to embodied exi tence and the Birth of an Emancipated Jina the conqueror of mortality and of all limitations of body and of mind By his *Vir*—the dauntless Energy that fights its way to the supernal truth—the Soul known as Mahavira reached perfection As the last of the Tirthankaras he graciously took voluntary Birth for helping the humanity

What determines the voluntary incarnation f su living men as Mahavira and his illustrious predeces or

the twenty three earlier Tirthankaras the first of whom Rishabhadeva was the founder of the Jaina School of philosophical discipline ? This doctrine of a line of Divine Incarnations is to be met not only in Jainism in other Traditions like that of the Buddhas who have been and will be or that referred to in the fourth chapter of *The Bhagavad Gita* we come upon the same teaching It is a reasonable and convincing truth in the light of the teaching about cycles yugas manvantaras and kalpas the Greeks also had their *kuklos* the Cycle of Necessity

Now is it not strange that the cycle which drew Mahavira to earth was also adorned by other Great Teachers—the Gautama Buddha in India Lao tse and Confucius in China the last of the Zoroasters in Iran Pythagoras in Greece and others? The fifth and sixth centuries B C seem to be a very special period marked by the motion of the *Chakra* the Wheel of Progress of the ups and downs of the ever lengthening spiral of evolution

Can we find a definite underlying purpose of the cycle as it affected human history? It seems to us that the Age opened a new chapter a new dispensation for those human souls who were becoming ready to tread the Path of Harmlessness of the Tenderness of the Inner Light

Great Divine Men come *yuge yuge* cycle after cycle to educate the mind of the race to emancipate its heart from the thraldom of cruelty born of hatred which is but an expression of violence Buddha s great statements are very well known Lao tse also taught the Wisdom of Non violence To the good I will be good to the evil doer I will also be good in order to make him good Requite injury with kindness and so on We can multiply quotations from other texts

They all echo the *Dasharaikalika Niryukti* —

> Subdue wrath by forgiveness conquer vanity by humbleness fraud by straightforwardness and vanquish greed through contentment

What was the peculiar and particular contribution of Mahavira to the age to which he came The principles He taught particularly touched the personal life so that His followers even to-day have rules for the conduct of life which bring them to the Path of the Inner Light the Way to the Microcosm within the carapace of cruelty which the body is thence to proceed to the Great Without the Mighty Macrocosm

To begin with the daily prayer —

> I forgive all souls let all souls forgive me I am on friendly terms with all I have no enmity towards anybody
>
> —*Avashyaka Niryukti*

This reminder at dawn and as we retire for sleep is a very salutary exercise In the bustle of the market place we are apt to forget our prayer Memory is at once the friend and the foe of man and we should seek the help of the following Jain text of the *Yogashashtra* which daily reflected upon after the dawn prayer will prove helpful —

> In happiness and suffering in joy and grief we should regard all creatures as we regard our own self and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves "

But a philosophical principle is essential How can one even one born in a Jaina family accept and practise

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these ideas if his heart's faith and his mind's inclinations are wrong? Every Jaina by birth and all who follow the Jaina Discipline should perceive this —

> Right belief is conviction in one's own self
> Knowledge is a Knowledge of one's own self
> Right conduct is by absorption in one's own self
> How can there be bondage then?

This creates and confirms self confidence and without self confidence we are slaves. Mortals can be divided into two groups: those who are capable of acting with a sense of responsibility to the Self within and then those who rely on others; the former are masters, the latter slaves of life. Says the Acharanga Sutra —

> Man! Thou art thine own friend
> Why wish for a friend beyond?

But mortals are weak, their past Karma hangs round their necks as a chain which eats into the flesh, but by right knowledge it can be made a necklace of opportunities. By repentance, by chasing away from the mind ill begotten pleasures, by teaching others, one learns to follow the commandments and to walk the Inner way. So instructs the *Sutrakrtanga Sutra*.

May Lord Mahavira's Jayanti bring the light of knowledge to all who are longing for peace in their own hearts and for the world at large! May we all prove worthy to receive the compassion which flows from the Lotus Feet of all Tirthankaras! May Their Sight of Love fall on many!

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